1:Franken et al M, G-5 (ca. 1913-1958) 1960
OF7 Balinese OF7

Foreword

Bali, 'the island of the many temples', has long appealed to the imagination of the Westerner, and Balinese life has been the theme of several popular novels and travel books. There are, however, still fairly few products of scholarly research on Bali in English.

In those works that are available – books and articles by such eminent scholars as Jane Belo, Claire Holt, Margaret Mead, Beryl de Zoete, Gregory Bateson, Colin McPhee, and Walter Spies – one finds reference again and again to the fund of knowledge amassed by a handful of scholars from the Netherlands who have delved into Balinese studies, names such as those of R. Goris, C. J. Grader, and V. E. Korn. The trailblazing work of those scholars themselves has meanwhile remained largely unknown, written as it is in Dutch and hidden away in Dutch and Indonesian journals difficult for most students from other countries to come by.

One of the main objectives of the editors in planning this volume has been to make more generally accessible a sampling of the work of these and other Dutch scholars who have contributed substantially to the field of Balinese studies. At the same time an attempt has been made to select for inclusion a group of articles, papers, and monographs which, when read in conjunction with the introductory essay written especially for this book by Dr J. L. Swellengrebel, would constitute a concise introduction to the pattern of Balinese life and society.

A special problem in the editing of any work on Bali is that of the spelling to be used. The editors have found it advisable to spell modern Balinese and Indonesian words according to the rules

EPV1

1:Franken et al M, G-5 (ca. 1913-1948)1960
OF7 Balinese OF7

used on the Malay Peninsula, thus with continental values for vowels, and English for consonants. For Sanskrit and Old or Middle Javanese words, on the other hand, the spelling is that commonly used by specialists in the field. For non-specialist readers it is perhaps sufficient to indicate that in this spelling *c* stands for the 't-y' combination in 'what you' and *ç* and *ş* for the consonantal sound in 'she'. In both transcriptions the *pĕpĕt* (*ĕ*) indicating the unvoiced 'e' (the sound of the 'e' in 'fasten') has been retained. There has been every effort to arrive at consistency in spelling in accordance with Balinese pronunciation, though exceptions have been made in the case of some words with generally established spellings; the question, moreover, whether in a given situation Boda was preferable to Buddha, or Sri to Çrī, sometimes necessitated a Gordian approach. Despite certain drawbacks, it has seemed preferable to indicate words from Indonesian languages which are plural in their implications by adding the English plural suffix '-s'. The pure forms of such words, without the '-s', are given in the glossary.

Among the many persons who have willingly lent their assistance in the preparation of this volume, the editors are particularly indebted to Dr Swellengrebel, who graciously consented to take time from other activities in order to write the introductory essay. Sincere gratitude is also due to the Netherlands Bible Society, which with equal grace permitted Dr Swellengrebel to undertake that task. Thankful acknowledgement must moreover be made to Dr H. J. Franken, Dr Goris, Mr Grader and Dr Korn for granting permission to publish work in translation, and to them, Dr Swellengrebel, Rev. Frank L. Cooley, and Dr Clifford Geertz for reading through portions of the English manuscript and making many valuable suggestions and comments. Further thanks are due to Professor C. Hooykaas, who called to the editors' attention a translation of Dr Franken's article which is included here under the title "The Festival of Jayaprana at Kaliangĕt"; to Miss Jeune Scott-Kemball, who translated that article; and to Mr James S Holmes, who prepared the remainder of the translation. Finally, mention should be

1:Franken et al M, G-5 (ca. 1913-1958) 1960
OF7 Balinese OF7

Glossary

104

adat: custom, especially (as source of) customary law.

adégan: effigy of dead person inscribed with appropriate letters and serving as substitute for corpse in cremation ceremonies.

agama: 'lawbook(s)', writing(s) containing ethical codes for various classes of Balinese on the basis of Hindu religious law (as opposed to *adat*).

ajéngan: offering of rice in hemisphere shape with meat dressings.

alang-alang: Imperata cylindrica, kind of grass which is dried and used for roofing.

anak agung: title for person of either sex in *ksatriya* caste; also used as title of ruling prince.

arga: 'paean', group of religious writings usually associated with *tuturs* and *wedas* (*q.v.*).

arja: Balinese folk theatre.

awig-awig: (collection of) *desa* or *subak* regulations.

bade: towerlike structure in which body of member of *triwangsa* is carried to place of cremation.

bahan: in Tĕnganan (one of) group of twelve high-ranking *desa* members, eldest six of which are in charge of day-to-day village affairs.

bale: house, shed, pavilion, hall, platform, table, bed.

bale agung: 'great house', 'large hall', assembly hall where members of *desa* meet, in mountain villages usually in *pura desa* (*q.v.*).

bale bandung: pavilion where corpse is displayed before cremation.

bale banjar: assembly hall where members of *banjar* meet.

bale buga: in Tĕngananese homes space where women weave during day and boys and young men sleep at night.

bale pangĕndém: assembly hall of *pésaren* (*q.v.*) and offering pavilion in Pĕmayun Temple.

bale pégongan: building housing *gong* or *gamélan* (*q.v.*), in Pĕmayun Temple also assembly hall of *pémaksan* (*q.v.*).

bale pĕruman: pavilion of gods.

Bali-aga: 'original Balinese', Hindu Balinese of mountain areas and of villages elsewhere that have maintained their isolation, resisting religious and cultural influences originating from Javanese realm of Majapahit (see p. 31).

balian: functionary in *desa* religious services, in particular maintaining contact with gods as medium.

[p. 409]

[pp. 406+408 are Blank]

1:Franken et al M, G-5 (ca. 1913-1948)1960
OF7 Balinese OF7

banjar: in older villages organization including all married male residents of *desa* and charged with most activities in secular sphere; at present (*cf. banjar* of Tĕgal and *banjars* of Tĕnganan) usually one of several 'wards' of *desa*.

baris: type of martial dance usually performed by men in formation carrying weapons.

baris dĕmang: dance of *dĕmangs* and *dĕmungs*, performed as part of *ŏdalan* liturgy at Pura Pĕmayun.

baris pendet: offering dance (*cf. pendet*).

barong: mask representing mythological monster, one of chief exponents of 'dexter' or 'white' magic; dance-drama in which *barong* plays central rôle.

batara: (title for) god, deified ancestor, or other divine being.

batu: mount, mountain(s).

batuguling: in Tĕnganan (member of) second-highest of five classes.

bĕndesa: village official (for a time head in newer-type *desas*, though now usually superseded by *klihan*); (member of) highest-ranking genealogical group in *sudra* caste; in Tĕnganan (member of) right flank of fifth and lowest class.

bujangga: see *sngguhu*.

buta: minor demon.

Çāka: 'Scythian', hence *Çāka* era, one of two eras of Indian history; on Bali 1 *Çāka* = 79 A.D.

chanang: offering (see also *ajĕngan*).

chandi: (temple containing) *lingga*-shaped monumental column associated with royal ancestor cult.

charik: ricefield(s); in Tĕnganan one of fourteen complexes of ricefields in village territory.

charu: offering to nether-worldly forces, always made at ground level.

chatu: 'victuals', name for (*a*) *lontar* leaf given priest as mark of consecration; (*b*) offering column or altar erected near important waterworks in each *subak*.

controleur: European civil servant, on Bali on the regional level.

core villager: see *kĕrama desa*.

Court of Kĕrta: high court of principality or region, consisting of chairman and three judges (plus one or two additional judges in cases involving non-Bali Hindus).

dalĕm: see *pura dalĕm*.

de mangku: highest authority in Tĕnganan.

de ngijĕng: second-highest authority in Tĕnganan.

dĕha: girl, (young) unmarried woman.

dĕmang: (one of) group of dancers in *baris dĕmang* (*q.v.*).

dĕmung: (one of) group of dancers in *baris dĕmang* (*q.v.*).

l:Franken et al M, G-5 (ca. 1913-1958) 1960
OF7 Balinese OF7

104

desa: village community, association of persons within village responsible for *desa* (as opposed to *banjar*) affairs.

dewa: (title for) divine or deified being, or for member of *ksatrya* caste.

dewa agung: ruler of Gelgel and later of Klungkung, until this century theoretically exercising suzerainty over all Bali.

ĕmbak buluh: in Tĕnganan (member of) left flank in third of five classes.

ĕmpu: (title for) master, mentor, lord.

Galungan: chief Balinese festival in honour of ancestors.

gambang: orchestra of archaic percussion instruments with bamboo keys.

gambuh: type of chivalric dance-drama, less restrained than *baris;* orchestra of flutes, violins, and percussion instruments accompanying it.

gamĕlan: (set of instruments making up) any of various types of percussion orchestras.

gamĕlan sĕlunding: type of *gamĕlan* consisting of archaic instruments with large iron keys.

garuda mungkur: adornment in shape of bird's head worn at rear of head as part of dancer's headdress.

gĕnding: air, theme.

gĕringsing: type of cloth woven in Tĕnganan and required for various *adat* ceremonies throughout Bali.

gumi pulungan: in Tĕnganan (member of) group of able-bodied men who are not yet or no longer core villagers.

guru: teacher, mentor, parent, progenitor.

gusti: title for member of third or *wesya* caste.

ijĕng: in Tĕnganan (member of) left flank of highest class.

jĕro: vocative form used for members of lowest or *sudra* caste.

joged: erotic dance performed by young girl (or boy in travesty) making eyes at men in audience, who 'cut in' and dance with her one by one.

kain: piece of cloth, in special sense that worn by men wrapped around waist and tucked in as skirt.

kaja: 'upstream', 'towards the interior', direction of mountains, particularly Gunung Agung, and of gods; hence sphere of goodness, upper-worldly sphere (*cf.* pp. 37–40).

kala: minor demon.

kangin: direction quarter turn to left of *kaja*, also commonly used as designation for 'east'.

kauh: direction quarter turn to right of *kaja*, also commonly used as designation for 'west'.

kĕbayan: high-ranking official in old-style villages; (one of) group belonging to *sudra* caste.

kĕbayan desa: see *klihan luanan.*

kĕbayan tahak: in Tĕnganan (one of) group of non-core villagers with duty of keeping *desa* clean.

1:Franken et al M, G-5 (ca. 1913-1948)1960
OF7 Balinese OF7

●104

kechak: dance with large groups of men singing in chorus, moving and dancing to rhythm of music, often as accompaniment to trance performances such as *sangyang*.

kĕlod: 'downstream', 'towards the sea', direction of Majapahit and demons; hence sphere of evil, nether-worldly sphere (*cf.* pp. 37–40).

kĕrama desa: core villager(s), member(s) of *desa* association.

kĕsit: series of *sawah* plots lying behind one another and held by same person.

kĕtipat: small packet of rice steamed in plaited coconut leaves, often used in offerings.

kidung: 'song', particularly literary work written in Balinese Javanese, and in Javanese metres.

klihan (often *klian*): village head in newer-style *desas;* head of any of various other associations; in Tĕnganan (member of) one of several groups of senior core villagers.

klihan bahan: in Tĕnganan (one of) group of six core villagers in charge of day-to-day affairs, also called *klihan desa*.

klihan banjar: head of *banjar*, particularly as representative of higher authorities.

klihan desa: village head (see also *klihan bahan*).

klihan gumi: in Tĕnganan (one of) group of six *desa* elders who are no longer core villagers.

klihan luanan: in Tĕnganan (one of) group of six senior members of *desa*, also called *kĕbayan desa*.

klihan subak: head of irrigation association.

klihan tempek: head of *tempek* (*q.v.*).

kraton: 'royalty' and its attributes, hence royal palace.

ksatriya: (member of) second of four castes, including many rulers and *punggawas* (*q.v.*).

kulkul: split wooden block beaten to give signals, call meetings, and sound alarms.

legong: type of dance performed by two or three young girls.

lingga: 'phallus', especially as attribute or symbol of Siwa; hence phallic-shaped monument erected in honour of Siwa to promote fertility and prosperity.

lontar: type of palm (Borassus flabelliformis); leaf or leaves of *lontar* used as material on which to write; manuscript(s) copied on *lontar* leaves.

luanan: see *klihan luanan*.

mangku: see *de mangku; pĕmangku*.

mantra: ritual formula(s) recited in Sanskrit.

mĕbakti: to perform sacrament of homage.

mĕkĕle: medium, *balian*.

meru: temple structure in shape of multiple-roofed pagoda usually representing divine mountain Mahameru.

1:Franken et al M, G-5 (ca. 1913-1958) 1960
OF7 Balinese OF7

104

mpu: see *ěmpu.*

nabe: guru, mentor.

navel temple: see *pura pusĕh.*

nawa-sanga: ninefold system, particularly system of nine gods or of nine colours or other symbols of them.

ng(ĕr)urah: lesser deity serving as protector of ground.

nini: 'rice mother' constructed of handful of rice in field as residence for goddess Sri before harvesting is begun; in Tĕnganan title for wife of *de mangku* and *de ngijĕng.*

Nyĕpi: annual ceremonial of purification held at beginning of tenth month, Kadasa.

odalan: temple anniversary, particularly if celebrated according to Javanese-Balinese calendar (*cf. usaba*); designation for Javanese-Balinese or *uku* year of 210 days.

padmasana: 'lotus-seat', stone altar for sun-god Surya or Siwa; seat of similar design on which bodies of *pĕdandas* are carried to place of cremation.

paibon: offering column to ancestors in garden of compound; shrine of origin in clan and royal family temples; in Tĕnganan one of four chapels (not shrines of origin) at four corners of village.

pajĕg: tax, usually in kind.

palok: in Tĕnganan core villager in his function of former member of young people's association.

pande: 'smith(s)', (member of) genealogical group of *sudras* descending from traditional metalsmiths (see pp. 289–299); in Tĕnganan (member of) fourth of five classes.

pande mas: 'goldsmith(s)', (member of) one of two flanks in *pande* group (see pp. 289–299).

pande wĕsi: 'blacksmith(s)', (member of) one of two flanks in *pande* group.

paněngĕn: 'to the right', in Tĕnganan right one of two flanks into which all villagers are grouped.

pangĕněm: see *bale pangĕněm.*

panggungan: offering altar.

pangkonan: type of rice offering.

pasar: market.

pasĕk: village official (for a time head in newer-type *desas,* though later superseded first by *bĕndesa* then by *klihan*); (member of) genealogical group in *sudra* caste; in Tĕnganan (*a*) (member of) left flank of lowest class, (*b*) *desa* official, sole keeper of boars (post filled by *pasĕk* from elsewhere).

patih: 'chief minister', 'vizier', chief adviser to ruler.

pauman: see *tempek.*

pĕbajangan: graveyard for small children.

pĕdanda: priest(s) of Brahman caste.

pĕdanda Boda: pĕdanda of 'Buddhist' rite or 'left path'.

1:Franken et al M, G-5 (ca. 1913-1948)1960
OF7 Balinese OF7

104

pĕdanda Siwa: *pĕdanda* of 'Çiwaitic' rite or 'right path'.

pĕdasan: daughter village(s).

pĕmaksan: voluntary worship group charged with maintaining grounds and structures of temple and caring for ceremonials performed there.

pĕmangku: 'temple guardian', non-Brahman priest who conducts most religious ceremonies in popular sphere in newer-style villages.

pĕmĕnchangah: (one of) group of more or less historical works written in Javanese.

pĕmĕrajan: household temple or shrine, particularly of *triwangsa* family.

pĕmuda: 'boy', 'youth', member of movement of young men fighting for Republican cause in Indonesian Revolution.

pendet: ritual of presenting offering (*cf. baris pendet*).

pĕndrus: 'sequel', in Pura Pĕmayun annual purification ceremony of predominantly nether-worldly character.

pĕngawin: in Tĕnganan (one of) group of boys who year before were *tĕruna nyoman* (*q.v.*).

pĕngiwa: 'to the left', hence 'sinister action(s)', 'black magic', reversal of cosmic order; in Tĕnganan left one of two flanks into which all villagers are grouped.

pĕngluduhan: 'those who are charged', in Tĕnganan (member of) lowest-ranking group of core villagers.

penjor: long, flexible bamboo pole adorned with offerings and placed beside portal during Galungan and harvest festivals.

pĕnyakap: sharecropper, *cf. sĕkaha pĕnyakap.*

pĕnyarikan: village official, in newer-type villages usually also *klihan;* head of any of various other associations; in Tĕnganan (*a*) person of rank of *bahan* charged with sounding signal block (*pĕnyarikan desa*), (*b*) *charik* official.

pĕrbĕkĕl: administrative official above village headmen.

pĕrbĕkĕlan: area of several *desas* under jurisdiction of one *pĕrbĕkĕl.*

pĕrdikan desa: desa granted freedom from certain taxes and services and charged with certain duties.

pĕsaren: women's voluntary worship group charged with caring for ceremonials performed in temple.

pĕsĕdahan: area under jurisdiction of *sĕdahan.*

pirata: dead person whose body has not yet been cremated.

pitara: dead person whose body has been cremated but who has not yet been completely purified and become one with the deified progenitor.

polet: servant and clown in Balinese drama.

prajurit: in Tĕnganan (member of) right flank in third of five classes.

pralingga: temporary lodging for deity during temple ceremony.

prasada: (temple containing) *lingga*-shaped monumental column associated with royal ancestor cult.

prasasti: charter, epigraph; in broader sense document with legal validity.

puja: 'reverence', 'homage', recitation of sacred texts or proverbs.

l:Franken et al M, G-5 (ca. 1913-1958) 1960
OF7 Balinese OF7

puja charu: annual religious festival in certain traditional *desas.*

punggawa: 'bull', administrative head of district, in earlier times usually relative of ruler.

pura: temple, sanctuary.

pura bale agung: 'temple of the large hall', sanctuary located in centre of village where *desa* meetings are usually held.

pura bukit: 'hill temple', mountain sanctuary, also called *pura puchak.*

pura dadia: 'clan temple', temple erected by number of families for common ancestors.

pura dalĕm: 'temple of the dead', temple, usually located in or nearby burial ground *kĕlod* or *kĕlod*-west of village, where not-yet-deified dead are paid homage.

pura desa: 'village temple', in Buleleng temple combining characteristics of *pura pusĕh* and *pura bale agung.*

pura kĕntĕl gumi: 'temple where the earth has congealed', sanctuary commemorating origin of world.

pura panti: temple of voluntary or other non-*desa* worship association, *pura pĕmaksan* (*q.v.*).

pura pĕkuwon: in Tĕnganan temple commemorating origin of five classes.

pura pĕmaksan: temple of voluntary worship association or *pĕmaksan.*

pura pĕnataran: temple for ruler in quality of head of state.

pura puchak: see *pura bukit.*

pura pusĕh: 'navel temple', temple usually located *kaja* or *kaja*-east of village, where contact is maintained with deified dead become one with village founder.

pura pusĕr ing jagat: 'world-navel temple', sanctuary symbolizing origin of world.

pura sĕgara: 'sea temple'.

puri: royal palace, *kraton.*

pusĕh: see *pura pusĕh.*

puspa: 'flower(s)', flower offering, particularly cone-shaped offering containing four different colours of flowers arranged each in its own quadrant.

ratu: 'ruler', 'lord'.

rĕjang: line dance performed by group of girls at temple festival; girl performing *rĕjang.*

rĕrainan: holiday(s), holy day(s), particularly favourable day(s) on which small offerings are made by *pĕmangku.*

sadkayangan: group of six chief Balinese sanctuaries, though listings vary as to which temples are included and frequently mention more than six.

sang hyang: title for highest gods.

sanggah: household temple, group of shrines for ancestors and family gods on *kaja* or *kaja-kangin* side of every compound.

sanggah kĕmulan (tiga-sakti): tripartite shrine of origin for worshipping family ancestors in household temple.

1:Franken et al M, G-5 (ca. 1913-1948)1960
OF7 Balinese OF7

104

sanggar: temporary offering platform.

sanggar agung: tripartite temporary platform of bamboo for offerings, particularly to Surya or Siwa; *padmasana;* also called *sanggar tawang.*

sanggar tawang: see *sanggar agung.*

sang yang: dance performed by young girls in trance; in Tĕnganan (member of) highest-ranking of five classes.

sawah: irrigated ricefield.

saya: messenger or crier for *desa, banjar,* or other association.

sĭdahan: 'steward', agricultural and tax official administrating part of region under *sĭdahan agung.*

sĭdahan agung: 'great steward', agricultural official and landrent and revenue collector on regional level.

sĭka(ha): 'association', generally of voluntary type.

sĭkaha charik: in Tĕnganan association of persons holding *sawahs* in one *charik.*

sĭkaha pĕnyakap: in Tĕnganan association of persons working lands in one *charik,* also called *sĭkaha taya.*

sĭkaha taya: see *sekaha pĕnyakap.*

sĭkar: flower offering, *puspa.*

sĭlunding: see *gamĕlan sĭlunding.*

sĭmar pĕgulingan: orchestra consisting primarily of flutes.

sĭmbah: gesture of reverence or homage made by raising hands to forehead, closed as in prayer, with fingertips touching.

sĭngguhu: priest of *sudra* caste with *kĕlod* attributes who in Brahmanic ceremonies performs nether-worldly rites.

subak: irrigation association, association of owners or holders of irrigable ricefields forming one complex, with aim of promoting common interests; area under one *subak* association; in Tĕnganan (*a*) core villager whose home serves as meeting place for young people's association, hence also meeting place itself, (*b*) official of one of several associations (*klihan*), or (*c*) (*subak desa*) second-highest authority in village (*de ngijĕng*).

sudra: (member of) fourth and lowest caste, to which most Balinese belong.

suryasewana: devotional rite performed daily by *pĕdanda* for sun god Surya or Siwa.

tambĕlapu: in Tĕnganan (member of) next-to-lowest group of core villagers.

tambunan gumi: in Tĕnganan (one of) group of able-bodied men in village, one per household.

tĕgalan: non-irrigated (rice)field.

tĕmpek: in Karangasĕm association compriaing everyone obliged to attend ruler; in southern Bali subdivision of *banjar.*

tĕruna: boy, youth, young unmarried man.

tĕruna nyoman: third son, hence younger boy; in Tĕnganan boy in his first year as member of young people's association.

tĕruna tĕmu: older boy, youth.

1:Franken et al M, G-5 (ca. 1913-1958) 1960
OF7 Balinese OF7

104

tilém: (festival of) new moon.

tirta: holy water.

titi gonggang: 'rickety bridge', 'hell bridge', bamboo or plank over pit signifying border between life and death.

triaksara: 'three characters', formula for tripartite cosmic order.

triwangsa: 'three castes', (member of one of) three privileged castes (Brahmins, *ksatriyas*, and *wesyas*) above *sudras*.

tukang bantén: woman expert in preparation of offerings.

tumpang: one of multiple roofs of *meru*.

tumpék: period of five seven-day weeks in Javanese-Balinese year; hence Saturday-Klion closing each such period.

tutur: work(s) treating mysteries of dogma, mystical writing(s).

uku: seven-day week in Javanese-Balinese year; hence date determined according to Javanese-Balinese (*uku*) calendar.

ulu: 'head end'.

usaba: in Karangasém temple anniversary, particularly anniversary celebrated according to Hindu-Balinese calendar (*cf. odalan*); in northern Bali harvest festival.

usada: work(s) on medicine and botany.

wariga: work(s) on chronology and calendar divination, study of which is considered prerequisite to all further learning.

wayang: 'puppet' used in shadow play, hence shadow play and similar types of drama.

weda: (one of) four early Sanskrit collections of hymns none of which are apparently extant on Bali, where term is used to cover broader group of theological, ritual, and mystical writings including *arga*s and *tutur*s (*q.v.*).

wesya: (member of) third of four castes, bearing title of *gusti*.

widadari: celestial nymph(s).

wuku: see *uku*.

2: Covarrubias R-5 (1930-1933) 1938
OF7 Bali OF7

NOTE ON PRONUNCIATION

104 194 The Balinese language is a difficult one to pronounce properly; it abounds in subtle sounds — two sorts of *d*'s, *t*'s, *a*'s, *e*'s, etc. At present there is an officially recognized system, taught in Balinese schools, for the spelling of Balinese words in Latin characters. However, for English-speaking readers this system would be confusing and a few of these rules of spelling have been modified here for the sake of convenience.

In general all consonants are pronounced as in English. The Dutch *dj* which sounds like *j* in "jam" and the *tj* with a sound of *ch* as in "church" have been retained because they are nearer the Balinese pronunciation of these sounds and in order not to further confuse those accustomed to the Dutch spelling; *j* has been changed to *y* as in *wayang*, which is in Bali spelled *wajang*; *nj* is changed to *ny* — i.e., *njepi*: *nyepi* — pronounced as in "canyon." The *ng* sound typical of Malay languages should be pronounced as one sound, as in "ringing" — *peng'iwa* and not *pen'giwa*.

All vowels are pronounced as in Spanish or Italian: *a* as in "artistic," *i* as in "miss," *o* as in "photo"; *e*, however, is short and hardly pronounced unless accented, *é*, *è*, when it is as in "egg" or "eight." The most important modification of the Dutch spelling is that *oe* has been changed to *u*, pronounced as in "bull" or like the *oo* in "fool." This is to be remembered especially in connection with geographical names as they appear in Dutch maps; for example, Kloengkoeng, Oeboed, spelled here Klungkung, Ubud.

Always in a word ending in *a*, this letter has a sound rather like the last *a* in "America," or as in "odd." Other phonetic signs have been omitted.

[P. 2]

2: Covarrubias R-5 (1930-1933) 1938
OF7 Bali OF7

GLOSSARY

adat: the traditional religious and social village laws and regulations. 104 ●

angklung: a portable orchestra present at all celebrations, processions, etc.

balé: a pavilion; a house; a couch or bed.

balé agung: meeting-hall of the Elders' council in the old villages.

balé bandjar: the meeting-hall of the *bandjar*, the village ward.

balé gedé: the reception hall and guest house in the homes of the well-to-do.

Bali Aga: "the original Balinese"; the mountain people and those of the villages that remain isolated and have resisted the religious and cultural influence of the Javanese Empire of Madjapahit.

balian: a witch-doctor and medicine-man who knows some of the magic used by the priests but takes no part in the community ritual.

bandjar: a village ward; a social and political community within the *desa*, or village.

barong: a mythical beast of great magic power; most frequently identified with Banaspati (or Bonaspati) Radja, Lord of the Jungle (*barong ketet* or *kekek*). There are many other forms of barongs; described in greater detail in Note 1, pages 354–7.

barong landong: "the tall barong"; giant puppets of well-defined characters endowed with a certain holiness, kept in the temples and brought out occasionally to perform slapstick comedy (see page 287).

bodda (*boddha*): the so-called Buddhists; the members of a sect of

2: Covarrubias R-5 (1930-1933) 1938
OF7 Bali OF7

104

Brahmanas that have a ritual of their own, derived from an ancient form of Javanese Buddhism.

Brahmana: a member of the priest (Brahmin in India) caste, highest of the aristocracy, the *triwangsa.*

dalang: a story-teller; the mystic scholar who specializes in manipulating the puppets of the *wayang kulit,* the shadow-play, while he recites their lines and describes their exploits. In the *legong* dance, a *dalang* chants the story enacted by the young dancers.

desa: a complete, independent community; a village.

dewa: a deity; any beneficent supernatural spirit.

Dewa Agung: the title of the members of the royal family of Klungkung, highest of the Satrias and once regarded as the kings for the whole of Bali. The proud Dewa Agungs dispute caste supremacy with the Brahmanas.

Erlangga (or *Erlanggia*): a great and famous king of eleventh-century Java; born in Bali of a Balinese father and a Javanese princess, perhaps the most important historical figure and cultural influence in both Java and Bali.

gamelan: generic name for orchestras and music.

Gusti: the title of members of the third (*Wesia*) caste, lowest of the nobility.

Kawi: ancient Javanese, the classic language of poetry.

kepeng: Chinese perforated coins worth a fraction of a Dutch cent, the smallest coin in use.

kliang (or *klian*): headman; the elected chief of an association.

kulkul: a hollowed tree-trunk beaten to give signals, call meetings, and sound alarms.

leyak (or *leak*): a witch; a person who through knowledge of black magic can assume absurd, weird shapes to harm others.

lontar: a manuscript; a book written on dried leaves of the *lontar* palm.

Madjapahit: The East-Javanese Empire that colonized the Malay Archipelago during the twelfth and thirteenth centuries.

mantra: cabalistic words; a secret spoken formula of great magic power.

maweda: a magic ceremony in which a high priest recites *mantras,* giving them emphasis with symbolic gestures of the hands.

naga: a mythical serpent.

2: Covarrubias R-5 (1930-1933) 1938
OF7 Bali OF7

nyepi: a day of prohibition, of stillness, of silence. The *nyepi* festival represents the suspension of all activity in the village preliminary to chasing out the evil vibrations that have accumulated during the year. There are also *nyepi* days for ricefields when no one may work in or even enter the fields.

pandé: the blacksmiths; a caste in itself, proud and supposedly magically powerful enough to handle with impunity such holy elements as fire and iron.

pedanda: a high priest, generally of the Brahmana or Brahmin caste.

pemangku: the low-caste temple guardian and officiating priest of the temple ritual.

perbekel: a lesser official in the village wards, formerly the agent and tax-collector of the feudal lords, now of the Dutch Government.

pungawa: a noble provincial governor who served the Radja, usually his relative, and who now serves the Dutch Government in the same capacity.

puri: the palace of a prince.

puséh (or *pusér*): the navel, the place of origin, the centre. The *pura puséh*, "temple of origin" of each village community is the most sacred social and religious link between the villagers themselves and between those of near-by communities that at one time broke away from the mother village.

Rangda: a "widow," a condition repulsive to the former Balinese. Now the name for the old witch heroine of the *tjalon-arang* legend, the narrative of the struggle of King Erlangga to save his kingdom from destruction by the black magic performed by his own mother; to the Balinese, even today, a very real and dangerous spirit (see pages 326–31, 354–5).

ringgit: a silver dollar; two and a half guilders.

sanghyang: a deity, usually a local village god. Also the name of a trance dance in which mediums impersonate the *sanghyang*.

Satria: a member of the second or princely caste (Ksatriya in India).

sawa: a ricefield.

sebel: polluted; a magical uncleanliness that weakens the village, temple, or individual spiritually.

seka (or *sekehe*): a club, an association.

2: Covarrubias R-5 (1930-1933) 1938
OF7 Bali OF7

● 104 *sirih:* peppery leaves chewed with betel-nut and lime; a word used to express the combination of materials chewed with betel-nut.

Siwa: Siva; the abstract, supreme deity.

subak: the village rice-growers' association; a society of all the village landowners for co-operation and the administration of agriculture and irrigation.

Sudra: a member of the fourth caste, the common people, or, rather, one without a caste, outside of the nobility. The term Sudra is seldom used in Bali and the common people are called *djaba* or "outsiders." They constitute the bulk of the Balinese people.

sunguhu: a priest of low caste who performs ritual similar to that of the Brahmanic priests, but whose office is limited to the propitiation of evil spirits (see page 312).

tjili: a stylized representation of a beautiful girl, an important element of the native decorative art.

waringin (*bingin* in low-Balinese): a banyan tree.

Wau Rauh: the legendary Brahmanic priest who came from Java and originated the present families of Balinese Brahmanas.

wayang: The meaning of the word is highly controversial, but it is generally applied to any pictorial representation of the figures of mythology, although it appears to have a deeper, more significant religious meaning, perhaps related to the cult of ancestors. For further information see page 316, Note 6.

wayang kulit: the puppet shadow-play.

wayang wong: an archaic style of masked drama performing episodes from the Hindu epic, the *Ramayana.*

Wesia: the name of the third or military caste (Vesiyain in India), the great majority among the Balinese aristocracy. The term Wesia is seldom used in Bali and the members of this caste are known by the title of Gusti.

3: Belo E-5 (1931-1939) 1953 OF7 Bali OF7

Glossary

104

balé, pavilion, house, bed, table.
bandjar, a politico-geographical division of a large Balinese village, a ward.
banten, most general term for offerings of all sorts, from a piece of leaf with a few grains of rice to a theatrical performance presented to the gods.
betara, god, either as noun or title.
déwa, god, either as noun or title.
gamelan, orchestra of gongs, keyed instruments, drums and cymbals, developed in Java and spreading with Javanese culture.
gegaloeh, effigy figures representing heavenly nymphs.
gendaroewa, supernatural followers of the god of the temple.
kala, demons from the underworld, followers of the god of the temple.
koel-koel, wooden slit gong used to summon the villagers.
labaan, from *laba*, a share of temple land.
lawar, type of food offering.
loengsoeran, the part of the offering that is asked back from the gods.
mantra, prayer formula used by priests.
panggoengan, a temporary shrine. (See diagram of temple. There are two of these temporary shrines, one inside the temple gate for the followers of the god of the temple, and one outside opposite the temple gate for the followers of the gods of the great mountains.)
panaoeran, individual offerings which have been promised to the gods.
pasepan, ritual object, brazier for burning sandalwood.
pebersihan, ritual object, tray containing materials for the ritual toilet of the gods.
pemangkoe, a priest or religious practitioner attached to a temple, usually of no caste.
penastan, ritual object, bowl for water.
Pengaroeman, central shrine, also called *Balé Pengaroeman*.
Pengapit Lawang, shrines on either side of the temple gate, outside the temple.
pengeloekatan, holy water.
penjor, a decorative pendant-bearing pole.
Pepelik, shrine on which the representations of the gods are placed during the feast.
pererai, the most sacred relics of a temple, carried in processions in special little boxes shaped like houses.
pesoe-pesoean, obligatory contributions of offering materials exacted from each member household.
petadjoah, ward (*bandjar*) official in charge of feast preparation.
rantasan, an offering made of a pile of folded pieces of new cloth, "the wardrobe of the gods."
saté, skewers containing meat in various shapes, cubes, molded meat paste, etc.
segeh (also *segeh agoeng segehan*), an offering made on the ground to various sorts of demons.
sepèn or *sepian*, smaller feast alternating with *odalan* as a bi-yearly anniversary temple celebration.
sesantoen, offering, given to the *gamelan* players, containing a token payment.
sesarik, chopped vegetable materials used in offerings.
sinoman, ward (*bandjar*) members who assist the *petadjoah* in feast preparations.
sloka, Sanskrit, couplet or stanza.

3: Belo E-5 (1931-1939) 1953 OF7 Bali OF7

104 *soetji*, a special set of offerings.
sorohan, also *sesorohan*, an offering.
taboeh, a unit of offering dance, with its corresponding musical accompaniment.
tapakan, lit. supports, here boards used as a basis for the representations into which the gods enter.
teteboes, handspun thread used in offerings.
tepoeng tawar, chopped leaves mixed with *koenjit* (curry), used in offerings.
tipat or *ketipat*, three-dimensional objects woven from palm leaves, used in offerings; package of cooked rice in such a container.
tjanang, the basic offering type, containing or representing betel.
tjaratan, ritual object, a drinking vessel with a spout.
toeak, palm-wine.
toempeng, cones of rice, used in offerings.
wewangi, water mixed with sandalwood.
widiadara-widiadari, heavenly nymphs who are represented by the *gegaloh* figures.

5:Belo

104 OF7 Bali

Sentana

A young man, generally a younger son, who marries the daughter of a man without sons, and becomes the successor of his father-in-law.

7: Belo E-5 (1931-1935) 1936 OF7 Bali OF7

A STUDY OF A BALINESE FAMILY

By JANE BELO

INTRODUCTORY

OF a people numbering more than a million, divided into castes, into districts which have felt the varying influences of separate dynasties of rulers, and whose religion and social structure appear in all forms from the ancient Bali-Agă to the orthodox order of the Sivaite and Buddhist Pedandas, one would be bold indeed to attempt a study of *the family*. There are no statistics, and generalizations are almost certain to be, in some sense, false. But it is true that more than ninety percent of the Balinese are Sudra, the fourth and lowest Hindu caste, called in Bali djabă,[1] or outsiders. This is to distinguish them from the Brahmana, Satrya, and Wesya, who claim descent from the Hindu-Javanese invaders of Madjapahit, conquerors of the island in the fourteenth century. These djabă are, then, more "insiders" than outsiders, the real Balinese. They are organized into village groups, the desă, each with its council to which belong all married men who are householders. The desă has its individual adat (customary law), functioning quite apart from the laws laid down by the radjas of the past or the present Dutch administration. The village has a sub-organization into two or more bandjars, spatial divisions, each with its own meeting place for the men. The bandjars may once have been divisions of family groups, but now they resemble clubs, which rival each other in gămelan and theatrical performances, whose young men nourish a feud, and whose children dare not cross the invisible line which limits their own bandjar, lest they be set upon by "the other gang." Religion to the djabă means the regular giving of offerings to the spirit of his ancestors, in his own sanggah or household temple; offerings to the gods in the village temples, under the tutelage of the Pemangkoe, a priest also of djabă caste; propitiation of demons and bad spirits, on the roadside before the house,

[1] Throughout this paper I have used the Dutch phonetic spelling for Balinese terms. This is the spelling in current use in Bali, taught in the schools.

dj	is pronounced as j in jam	(djabă)
j	is pronounced as y in yam	(wajan)
nj	is pronounced as ny in canyon	(njoman)
tj	is pronounced as ch in chew	(tjenik)
oe	is pronounced as oo in moon or u in put	(doestă, ketoet)
e	is short unless accented, as in French	(ketoet, madé, metèn)
i	is pronounced as ee in deep	(bibi)
	or as i in tick	(tjenik)
a	is pronounced as in father	(djabă)
final ă	is pronounced as the final a in America	(djabă)

7: Belo E-5 (1931-1935) 1936 OF7 Bali OF7

Rendah has one wife, Rieh, who has borne him nine children. Three of these died in infancy. His eldest, a girl, he has just given in marriage to her paternal parallel second cousin, the eldest son of Gari, Rendah's own paternal parallel cousin (fig. 1, I). This girl, Tingglih, has "followed her husband," and now lives across the street in the house of her father-in-law Gari. Only five children remain in Rendah's house.

Rendah himself was one of eight children, also borne to his father by one wife (fig. 2, II). The children, in the order of their birth, receive title-names, as follows:

Wajan—First-born
Madé—Second-born
Njoman—Third-born
Ketoet—Fourth-born.

If there are more than four children the series begins over again, and the fifth child is Wajan, the sixth Madé, etc. Every djabă must have one of these title-names, which precedes his given name. The given name is chosen by a system of divination through fire, from a group of names suitable to a child born on a certain day of the astrological calendar. It is rarely used, except to children and to inferiors in age and in social status. To use the title-name is always more polite, and compulsory for inferiors in age and in social status. Thus Rendah, although he is the eldest son, was the fourth-born of his family. He is called Ketoet by his equals, or I Ketoet Rendah when they are speaking about him, to distinguish him from other Ketoets. After the birth of his first child he is called 'Pan Tingglih,[1] father of Ting-

[1] 'Pan is the abbreviation of bapan, from bapă, father, with the possessive -n. In certain mountain districts the old word 'nang, shortened from nanang, father, is used. Similarly bibi for mother or aunt, is sometimes found instead of the usual mémé. On the island of Noesă Penidă, belonging to Bali but with a distinctive dialect, bibi and bébé are in use for mother and aunt as well as mémé, and maman for paternal or maternal uncle, reserving nanang for the biological father. In Balinese classical literature paman is used for uncle and as a familiar form of address to older men (as a young prince speaking to his father's minister). In Malay paman may be used in the latter way, though its original meaning is maternal uncle. Iboe, mother, and jajah or adji, father, occur also in the literature. Iboe and adji are current high Balinese, and biang, mother, is found among high-caste people used as a title-name. Keramă is another old form for mother, found in the texts. Kaki, grandfather, appears in the literature more often than the current pekak. Nini and néné, old forms for grandmother, are rarely found outside the texts. Nini is still in use as the name for the rice-goddess of the harvest ritual, although apparently not universally known.

Koeranan is used for both husband and wife. The words moewani, male, and loeh, female, are commonly substituted in low Balinese for husband and wife. In high Balinese they are lanang, male, and istri, female; istri has come to have a more definite meaning of wife, although high-caste Balinese have many different words, as rabi, wife, prami swari, consort (of